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1929

The College News, 1929-11-13, Vol. 16, No. 06

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Students of Bryn Mawr College, *The College News, 1929-11-13, Vol. 16, No. 06* (Bryn Mawr, PA: Bryn Mawr College, 1929).

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The College News

VOL. XVI, NO. 6 BRYN MAWR (AND WAYNE), PA., WEDNESDAY, NOV. 13, 1929 PRICE, 10 CENTS

Dr. Lake Gives Memorial Lecture

Synthesis Between Greek and Semitic Learning at Alexandria.

NEW FAITH ALLEGORICAL

The Reverend Kirsopp Lake, Winn Professor of Ecclesiastical History at Harvard University, presented a lecture on "The Early Greek Fathers," in Goodhart Hall, Saturday evening, November 9. Dr. Lake was introduced by Miss Park, who briefly summarized the history of the Horace White Memorial Lectures, given at Bryn Mawr, endowed by a fund established by his daughter. So far the lecturers have been old teachers of the college itself—Dr. Shorey and Dr. Frank. "When I came to speak of Dr. Lake," Miss Park added, "I almost said that he was a third;" not only is his daughter a student in college, but also he has come in previous years to speak in any way for which we could induce him to come, and this year we have induced him for a "lecture in which we have grown to have the greatest pleasure." The series has been in "good chronological order," Homer, Plato and the Roman Republic, now it is the early development of the Christian Greeks. "I hope Dr. Lake will not object to our thinking of his adding a kind of semi-laurel to Bryn Mawr."

"I do not know what is the best way of approaching the Greek Literature of the Early Church," Dr. Lake opened his talk, "but though other methods are quite possible, the one that most appeals to me is to begin with Alexandria, and the peculiar problem of life in that city." In the first century, there was an effort to do something toward synthesis between Greek and Semitic learning; the difference between the two views of life, was that in general the Semitic world was more anxious to establish a code of conduct than to inquire into the nature of things whereas the Greeks were more given to formulate the system of things. How these two forms of living could be brought together was an acute problem in Alexandria, where so many Jews of wealth and culture were constantly in contact with the best in the Greek world and were obliged to attempt a synthesis. The leader of the most distinguished class in Alexandria was Philo; his technique was a leavening of the religion of the Jews with the learning of the Greeks, and it has a peculiar resemblance to the method of the Middle Ages; he accepted in his doctrine both the revelation in the Old Testament and the discoveries of science and philosophy in Plato and in the other Greek writers, and his task is to prove both right, just as it was the task of Thomas Aquinas to prove Christian theology in no way contradictory to the philosophy of Aristotle. Neither Philo nor Thomas Aquinas succeeded, but the experiment was interesting, and the books produced are among the triumphs of the human intellect. Finally the theory of this Alexandrian scholar was, that by the correct use of allegory you could reconcile anything in the Old Testament with anything in Plato, but he never gave up the belief that the literal sense of the Old Testament was also true. He died before he had quite completed the task of proving how both these truths were ever equally true. He was not only concerned with the intellectual problem of synthesis, but also with the emotion or experience we call religion, that experience of which the leading features are three in number: a sense of unity, for man can break down the wall of personality separating him from other people, and the universe can give man a sense of unity with the world as a whole; a sense of purification, a taking away of the impediments that come into the human state, and

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Miss Carey Defines the New Cult in League Service

"The Cult of Self-Expression, spelt with capital letters, is abroad in the land and it is very difficult to know what to think about it. If we ignore it, we are sure to have a feeling that we are missing something. If we plunge into it, we are often not satisfied because it is so inconsistent with many ideas that we have inherited, or even with our sense of good taste. So we are baffled—and sometimes follow the guide who has the loudest voice.

"This is no new problem with which we are faced. It is nothing more or less than the battle that has raged from age to age between excess and repression. It is the Stoic against the Epicurean, the Puritan against the Cavalier, the conventional Victorian point of view against the aesthetic movement of the eighteen nineties.

"One aspect of the present battle that is especially interesting is the fact that no loud or convincing voice has been raised against the doctrine. Ever since the war, books have been appearing like Mr. Bertrand Russell's *The Right To Be Happy*, in which the authors proclaim in no uncertain terms the privilege of the individual to do what he pleases regardless of social circumstances. More significant than literary expositions is the actual working out of this philosophy in the lives of people. It is by no means confined to our own generation, although our world sometimes think from our triumphant self-consciousness that it is. In the whole of society it may be seen: in the decisions of the divorce courts; in the lawbreaking by virtuous citizens; in the turning away from organized Christianity to the new Humanism, which gives a cosmic sanction to whatever man takes it into his head to do. Until recently the only resistence has been made by scattered and desperate parents, by occasional teachers, and by ministers who have preached to ears which, unfortunately, are usually already converted. I believe, however, that the reaction has set in. Mr. Walter Lippman has struck the first blow. Intellectual that he is, cynic, perhaps, in the eyes of many people, irreligious in the conventional sense of the word, in his book, *The Preface to Morals*, he has analyzed the point of view to our world and then shown it up for what it is: a faddish, limited, and completely unsatisfying philosophy.

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Advancement of Women in India Discussed

On Monday evening, November 4, Dr. D. K. Karve, Principal of the Indian Women's University at Poona, spoke on the subject of women's education in India. The difficulties of education in India for both men and women have been very great, explained Dr. Karve, as formerly the Indian languages were not very developed and hence English was used as the medium of instruction. This system still continues, unfortunately since it is very different from the Indian languages and therefore very difficult for students to learn. The education of men, nevertheless, has made considerable advance because it enables young men to enter the professions and government service. Money, therefore, is readily spent on the education of boys, whereas the education of girls lags far behind. Even so, only nine per cent. of the population of India at the present time can read and write, and only two per cent. of these are women. Therefore great disparity results between men and women so far as general information and knowledge are concerned.

The most important question in India, said Dr. Karve, is how to bridge this wide gulf. Of great disadvantage is the fact that the system of education for women has been exactly the same as that for men, so that women were denied the opportunity of learning useful and applicable subjects such as home economics, hygiene, and domestic science. Therefore, continued Dr. Karve, there was need of a system for women which would give them general culture and

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America and Europe Contrasted

Our New Civilization Is Based on Mechanical Efficiency.

NATIONS SHOULD TRADE

"My subject tonight is a very pretentious one," began M. Andre Siegfried in his lecture entitled *European and American Civilizations*. "If I dare to attempt it, it is not because I myself am pretentious. It is a problem that in my country we have discussed every day since the Great War, simply because the French realize that there is a civilization in America entirely opposed to a European civilization. Thus on the two sides of the ocean there are two distinct civilizations: if one is more efficient than the other, that is if America is more efficient than Europe, what is the less-efficient nation to do? This is the problem.

"When in 1898 I first came to America this new civilization was not yet existing. America in those days was a political power of secondary importance. Its whole attention was focused on the business of conquering itself in the West. To Europeans America seemed romantic and exotic at that time. You had eccentric millionaires, Southern planters with their Negroes, and Western adventurers—cowboys and gold prospectors. Most of all you had the West with its great riches, liberty, phantasy and action. When you wanted more of anything you had to go West. Now you have the Middle West that is different. The sentiment of the frontier is lost, and today people go to New York for their excitement.

"In Europe we regret that this old America does not exist any more. Then you had so many poetical qualities, and you very carefully preserved your spiritual bondage with us across the ocean. The great men of that age were in touch with Europe: Lincoln belonged to America, but also he seemed to belong to all humanity. Since the war there has arisen a new civilization which has changed not only externals but spiritual values. It seems to me that what has caused this (perhaps I am wrong) is a new conception of methodically organized production now paramount in America. The American is the greatest organizer of his day; as such we admire him, yet at the same time feel strange and away from him.

"The center of gravity of this country seems to have shifted. When I first came to America it was in the East; now, according to the 1921 census, it is in Indiana. This unmistakedly means that the real center of the country, from the point of view of population and production, now is in the Middle West, and that there is a possibility of the standards of this geographical section being imposed upon the whole country. It seems that the East is becoming westernized very rapidly. In 1898 I felt that I was in a cultural colony of Europe. Now in the West people live in a big internal courtyard with plenty of light and ample space, but little opportunity to look outside. Thus the people are politically, economically and culturally autonomous. They live on what they produce and don't bother with Europe. Their men are men like Ford and Hoover, who if they are known are not understood by Europeans, despite the fact that they are great personalities. The important word of America today is 'efficiency,' a word for a long time not translatable for us: indeed, we had no use for it. So today in this age of the radio and the aeroplane we find the gulf between Europe and America greater than ever before.

"The conception of production is the new thing in America. When we think of America our first impression is of its enormous abundance of natural resources, our second of its constant scarcity of labor. As an almost inevitable result of this scheme of things

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Dr. Wagoner Lectures the Graduates

"In an old manuscript of about 370 B. C., a conversation is recorded between two philosophers, Morosophus and Protagoras, which will probably illustrate what I mean by sane dormitory life," Dr. Wagoner related in the course of an informal after-dinner talk to the graduate students, November 6, at the invitation of Dean Schenck.

The conversation, quoted from a translation of the manuscript, pertained to the essential nature of madness and disease. Protagoras conjectures that they are merely two ways of showing inability to sustain the weight of the everyday world, or, more explicitly, inability to conform oneself not only to things but to people, so as to live without the constant discord that reduces effectiveness so markedly. A group in which each individual lived shut up in himself, unintelligible to others and with no comprehension of them, would be a group of madmen. Such a life would be one of extreme weakness, if possible at all. Now, Protagoras argues, suppose these individuals were suddenly endowed with the ability to agree and act together in some partial ways—would not the entire community be benefited and strengthened accordingly? And the more they agreed in certain fundamental conceptions which are necessary to life and well-being, the more efficiently and the less like madmen would they act.

"If I could be the means of bringing this group to agree and act together in respect to preventive medicine, I should feel I had served a good purpose in this talk tonight," Dr. Wagoner continued. She then proceeded to cite certain general principles which it was well to keep in mind. For example, that health is desirable not so much for its own sake as for the freedom it gives to pursue life and happiness; that ill-health is largely—pathetically so—preventative; that the causes of ill health are to be found in ourselves, our habits especially, and in our environment, and that therefore self-knowledge and a knowledge of one's environment are the strongest weapons in combating disease. Medical aid should come second, and should never be relied upon to the exclusion of simple preventive measures.

In the practical application of such general principles, Dr. Wagoner suggested the following "Dont's":

"Don't forget the present in the plans for the future—because to ignore the present is always to discount the future—and live a twenty-four hour day in which work, play, social contacts, sufficient food, sleep, etc., all have their proper place.

"Don't neglect little ills—do something constructive about them. Poor teeth, tonsils, frequent headaches, colds, etc., are often outward signs of inward neglect.

"Don't tolerate neglected ills in others, particularly if of a contagious variety. Be hard-hearted toward the martyr that can't afford to give in to an ill."

At the conclusion of the talk the meeting was thrown open to general discussion which centered around questions concerning colds, cigarettes, sleep and the use of drugs and stimulants as home remedies.

Varsity Wins Over Philadelphia Crickets

For the first time this season Varsity played a clean, pretty, well-directed game, tying Philadelphia Cricket Club, 5-5, on Saturday morning, November 9. In the first half the opponents were quicker and more effective with their sticks, and throughout the game their close control of the ball was remarkable. The playing was well distributed and long hard passes on both sides kept the teams on their toes.

Varsity had learned its lesson by the second half, and displayed its prettiest stick work of the year. The backs took the ball on the run and passed quickly

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President Park Calls Special Chapel

Relation of Self-Government to the Administration Clarified.

STUDENTS RESPONSIBLE

On Monday morning November 11, President Park called a special chapel meeting in Goodhart Hall, and spoke to the student body on the subject of the relations, past and present, between the Self-Government Association and the administration of Bryn Mawr College. Miss Park began by stressing the fact that she wished to speak very directly and frankly to the students; it was, perhaps, this opening statement, combined with the spontaneity and open-mindedness of the whole tone of the speech, which made it one of the most enthusiastically received of many talks that have been made to the undergraduates in past years.

Miss Park went on to say, "When I read the College News last Thursday, with the announcement of the Self-Government meeting, I was filled with regret that, at the moment, I was shut up at home with a cold that made it impossible for me to use that chapel hour or Friday's to ask you to let me speak to you. Obviously there was need for a very immediate, a very direct, and a very accurate statement of the relation of the President and the Dean of the College to the Self-Government Association.

"In the agreement that was made between the Self-Government Association and the then Trustees, now Directors, of Bryn Mawr College, almost forty years ago, there was a definition in simple but, I think, very adequate terms, of the province which was handed over by the Directors of the College, not at the moment to the Self-Government Association, but to all the students of the College. They were, in so many words, given control of all matters relating to control of themselves, with the exception of those having to do with the housekeeping of the College and in matters directly under control of the authorities of the College.' I am using the phrase of the original agreement, and it has never been interpreted by any official of the College as referring to anything but academic affairs. The matters leading to degrees, for instance, are not in the hands of the students. This matter of academic affairs I have often had to explain, especially outside the College, because in many others the regulation of examinations, for example, has been in the hands of the students. This has never been true at Bryn Mawr, and the explanation is an easy one. It is the College which obtains legal power from the State of Pennsylvania to give degrees; it is responsible, in return, for a choice of such work as shall be adequate for the degree which it gives, for the resources of the College which make the teaching possible, and for the choice of a faculty which will make possible the carrying out of that work. The College is also responsible, I believe, for the integrity of the work of the students; Bryn Mawr has always felt this responsibility and has kept in its own hands the control of academic matters, so that it may stand behind its degrees.

"Now, clearing away the academic responsibility, the students have complete control of their own conduct, given to them absolutely, within their own area. I want to discuss, this morning, the possible infringements on that area; first of all I shall take up the traditional one of the Directors. It has been commonly said that the Trustees, in giving over this field to the students, did so on condition that four restrictions appear in the regulations. I never knew, as an undergraduate, what the four matters were. When, several years ago, the present Constitution of the Self-Government Association was rewritten, I looked

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The College News

(Founded in 1914)

Published weekly during the College Year in the interest of Bryn Mawr College at the Maguire Building, Wayne, Pa., and Bryn Mawr College.

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Subscription, $2.50 — Mailing Price, $3.00
Subscriptions May Begin at Any Time

Entered as second-class matter at the Wayne, Pa., Post Office.

1918

The celebrated thing of the week in Armistice Day; the college externally goes no farther in its observance than to close the Rockefeller Business Office, but let this not seem a pessimistic sign in the eyes of international idealists. It seems to us that, actually, the many people who are closely associated with Bryn Mawr, including the faculty, the graduate students, the undergraduates, the officers of the administration, and even those of the alumnae for whose opinions we can vouch are the group most unanimously in favor of world peace and world interests of any that we know. International problems are brought before us, inside of classrooms and out, far more constantly than are those of any other department of the daily news. We seem to be made League-of-Nations-conscious early in our careers, and, oddly enough, we can never say just when, where, or whence our interest in things related came. However, it is well, at such an appropriate season as is this week, to ponder on this subtle influence, to grasp its teachings more firmly than we have, and to spread its policy of international thinking as widely and as deeply as we may. Eleven years have passed since the war, and adult people still remember all its horrors. However, it is our generation, just now growing up, which must early be imbued with a lasting recognition of these horrors which we never knew. Let us celebrate Armistice Day with a kind of new year's resolution that we shall remember the real significance of the occasion, it was a day for making peace, not one for celebrating victory.

QUIET

Quiet, although one of the most normal constituents of a successful life, is strangely disregarded in college life, which in theory is both normal and successful. In spite of the popular conception of what the student should do, namely, to have a good time pure and simple, we have to admit that there is necessary drudgery to which we must occasionally bow. We try to plough through this drudgery as quickly and supposedly as thoroughly as possible, and it is a logical sequence that to do so we have to concentrate all our powers. Some claim that so deep is their concentration that they can ignore disturbances around them, but the ordinary, frantic student struggling with a report, is likely to feel none too pleasant toward the agents that shake the hall with their voicings. It is an inevitable fact that there is always someone struggling with a report; it is equally inevitable that there is usually noise. Everyone at some time wants to express himself by means of noise, but also everyone at sometime wants desperately to express himself in a report, and so it might be polite to respect that studious spirit which is as common to us all as the noisy spirit, only perhaps of more ultimate importance.

New Experiment Successful

On Thursday, November 7, Miss Carey opened Chapel by reading the sixty-sixth psalm. She announced that Mr. Willoughby had prepared on very short notice a musical service in which the entire audience was to participate. The Bach Chorales selected for the experiment were to be played on the organ, sung once by the choir, and finally sung by everyone.

The selections were:

To Mercy, Pity, Peace and Love.
Great God of Nations.
Lord of Our Life.
Hush, My Dear.
Now Let Every Tongue Adore Thee.

Everyone entered into the spirit of the singing with enthusiasm, seeming to enjoy this prolonged opportunity to express herself vocally. The choir, although it had had no previous practice, rose nobly to the occasion and led the wandering voices of less adept singers with some emphasis. Altogether it was a very successful experiment, and would have been even more so had the choir known what was expected of it. Mr. Willoughby may be sure of an interested following if he gives another musical chapel in which the spectators are participants.

Foreign Policy Luncheon

The thirty second Luncheon-Discussion of the Foreign Policy Association is to take place at the Bellevue-Stratford on Saturday, November 16, at twelve-thirty. The subject is *The Palestinian Problem.* The speaking will begin at one-thirty, with a talk by Ameen Rihani, author of *The Making of Modern Arabia;* the second speaker will be Maurice Samuel, author of *The Outsider,* recently returned from a trip to Palestine. The last speaker, to treat the subject from the English point of view, will be Professor A. E. Prince, of Queen's College, Ontario.

Reservations may be made through The Foreign Policy Association, Room 300, 1924 Chestnut Street, Philadelphia, or by speaking to E. Stix or H. Seligman, both of whom live in Pembroke East.

Communications

(The News is not responsible for opinions expressed in this column.)

Letter

To the Editor:

We realize that the word "attitude" should be clarified in this college as it is common knowledge that one's attitude toward life is what counts; hence the college attitude is important. At Bryn Mawr there has always been strong feeling and controversy, e. g., is personal liberty or isn't it, and not only that but what should one do with it? If there is and one makes no use of it, it is obviously a farce.

We ask that the whole matter be referred to the President and the Dean through the Self-Government Association. We advise this procedure so that the power instinct in each department of the college be allowed to flower; hence our original intention will be fulfilled that the mainsprings of action will not become involved with the personal elements and persecution, whether our purpose be defeated or no.

The strong feelings of immature persons resenting their own inefficiency in their attitude toward life must rightly find expression in the columns of the News; hence we plead for a release from coveralls. If the matter cannot be decided without snooping (underhand information) our resentment will rise.

(Signed) The Seven Sages.

Letter

To the Editor of the News:

I have just read, with some interest and much horror, your editorial in the October 30 copy of the News entitled "Goodhart."

Some three or four years ago Mr. Stephen Leacock, in a humorous whim, wrote a volume entitled "My Discovery of England" in which he incorporated a chapter under the label "The Horrors of Oxford." The burden of this chapter was that the University authorities would do wisely to tear down the group of old rookeries which passed under the names of Baliol, Magdalen, Christ Church, etc., and construct in their stead a nice, new, concrete and steel construction building such as had recently been erected for the State Normal School at Schenectady, N. Y.

I recommend to the writer of the editorial on "Goodhart" a perusal and serious contemplation of this chapter.

Very truly yours,
(Signed)
Robert T. McCracken.

In Philadelphia

The Theatre

Lyric: *Wings of Youth,* a new play by Elmer Harris.

Chestnut: *Top Speed;* a musical comedy.

Forrest: Lenore Ulric's personality lends light to an otherwise mediocre play, *The Sandy Hooker.*

Garrick: *R. U. R.* is vividly and imaginatively done by the Theatre Guild.

Keith's: Katherine Cornell gives a charming portrayal of the seventies in *The Age of Innocence.*

Shubert: The return of a boisterous review, *A Night in Venice.*

Walnut: *After Dark,* Boucicault's melodrama revived.

Coming

Garrick: *Caprice,* Molnar's play, acted by Lunt and Fontanne, opens November 18.

Broad: Milne's *The Perfect Alibi;* opens November 18.

Walnut: George Kelly's newest play, *Maggie the Magnificent;* opens November 18.

Shubert-Keith: Phil Barry's *Holiday;* opens November 18.

Shubert: *Nina Rosa;* a new musical play by Harbach, with music by Romberg; opens November 18.

Forrest: Earl Carroll *Vanities;* opens November 18.

The Movies

Mastbaum: George Bancroft in a new melodrama, *The Mighty.*

Stanley: Harold Lloyd explores Chinatown out loud in *Welcome Danger.*

Fox: *The Cock-Eyed World* continues a record-breaking run.

Earle: Alice White as the *Girl from Woolworth's.*

Aldine: *Disraeli;* we can't praise this too highly.

Boyd: Bigger and better production of *The Taming of the Shrew,* with "America's hero" and "America's sweetheart," the Fairbanks.

Erlanger: Bebe Daniels in the movie version of *Rio Rita.*

Fox-Locust: Third week of Gaynor and Farrell in *Sunny Side Up.*

Stanton: A very good negro film, *Hallelujah.*

Film Guild: John Barrymore plays *Dr. Jekyll and Mr. Hyde.*

Little: *The Soul of France,* "a French film dealing with both the human and the historical sides of the World War."

Coming

Masthaum: Colleen Moore in *Footlights and Fools;* opens November 18.

Earle: Doug Junior in *The Forward Pass;* opens November 15.

The Orchestra

The Philadelphia Orchestra, under the leadership of Leopold Stokowski, will play the following numbers, on Friday afternoon, November 15, and on Saturday evening, November 16:

Beethoven ..... The Eroica Symphony
Deems Taylor ..... "Jurgen"
Elgar ..... "Enigma" Variations

News From Other Colleges

Columbia Records Dialects

International House at Riverside Drive and 119th Street echoed with laughter last night as Dr. W. Cabell Greet, Professor of English at Barnard College, reproduced on the phonograph some 200 snatches of conversation recored on the campus of Columbia University. Two hundred distinct American dialects were heard in the collection, and these, the professor explained, are only a small proportion of the American dialects heard daily on Morningside Heights.

Dr. Greet's records were part of a program arranged by the foreign students at Columbia as their contribution to the institution's 175th anniversary celebration. It was heard by more than 1200 alumni and guests of the university.

In his explanatory address, Dr. Greet advocated use of phonographs in teaching English to foreigners. He said that present methods are haphazard and ineffective.

Dr. Greet and S. L. Quimby, of the Physics Department, are recording the voices of the Columbia faculty members for a collection that is to be kept in the university museum. These records will form the nucleus for a permanent exhibit, to which additions will frequently be made.

At the entertainment last night the foreign students also staged a skit satirizing the university's practice of granting degrees and professorships to notables. William B. Shearer, bignavy propagandist, received in the skit the title of Professor of Thermodynamics, or hot air.—N. Y. Times.

The Christ Church Burying Ground

"In the burying-ground across the street, and in and about the sacred walls of Christ Church, not far away, lie Benjamin Franklin, Francis Hopkinson, Peyton Randolph, Benjamin Rush, and many a gallant soldier and sailor of the war for freedom. Among them, at peace forever, rest the gentlefolks who stood for the king—the gay men and women who were neutral, or who cared little under which George they danced or gambled or drank their old Madeira," writes Hugh Wynne: Free Quaker, in his memoirs of Revolutionary days.

We were surprised to discover that a company so distinguished and diversified should leave to posterity such an unimpressive contribution in graveyards. The weeping willows and skulls and cross bones of old New England are absent, as is also the spicy gloating of the deceased over the impending death of others. We miss the tidbits of Copps Hills and Plymouth and look about for some compensating virtue. Perhaps it lies in the august character of the graveyard's inhabitants. We were informed that here were interred "seven signers of the Declaration of Independence, (a number of famous non-signers), and other persons of distinction," and we immediately explored to find out who these "other persons" might be. Dr. Kearsley, General Jacob Morgan and Major General Cadwalader we discovered, and flags marked the graves of many more heroes. But, personally, we feel that the palm for distinction goes to "Mr. Thomas Hockley, of this city, Merchant" about whom the following lines were written:

"The ashes of a worthy man
Beneath this tomb do rest,
Who filled beloved life's little span,—
Then soared to meet the Blest.

"The kindest husband and warmest
friend and parent kind did join,
Whose social virtues mild did blend
and Hockley once were mine:

"A real Christian heart, he calmly met
his fate,
Resigned he faced that dreadful dart
which ends our mortal state.

"His weeping spouse this marble rears,
but words her grief can't paint.
The wife the woman melts in tears and
mourns him though a saint."

We were convinced by length alone, and joined with the weeping wife in rendering "Hockley" his due.

If the merchant represents the mingling of all the virtues, certain of them appear in others. There is the young lady whose "temper, elegance of manner, cheerful conversation, and unblemished virtue" endear her to her friends, and the youth:

"Beneath this marble stone there lies
a youth
Of purest morals and unsullied truth.
So great his innocence, so great the
prize,
All gracious heaven soon snatched him
to the skies."

There is the wife whose

"(Her) last request prohibits more,
Let angels speak her praise,"

and the family of children whose amiable and exemplary natures reach their climax in the brother who "for rigid puncutality and love of order (he) was remarkable."

We had to content ourselves with coats-of-arms for ornaments, except in the case of Rosalind, who was represented by a rose, and one charming reproduction of the resurrection scene. We found age, venerable walls, stones and shrubs, but we found chiefly "distinction":

"With talents to serve virtue, to adorn wit, to delight, and affections to enjoy this world, he departed in the bloom of his youth, leaving to his afflicted friends the consolation of his immortal bliss."

(The Christ Church Cemetery is at Arch and Fifth Streets, and is open daily, Sundays excepted. If you care to explore in any detail, you can look over the plan of the graveyard at the Neighborhood House by the church.)

Calendar

November 14: Mrs. Jackson Flemming will speak in the afternoon, on Russia.

The Varsity Players will present Edna St. Vincent Millay's *Aria del Capo,* in the evening.

November 15: Angna Enters will give her Compositions in Dance Form in Goodhart Hall at 8:20 P. M.

Book Review

Atmosphere of Love

By Andre Maurois; translation by Dr. Joseph Collins. (D. Appleton & Co.)

Atmosphere of Love is a study of a man and the two women he loved. The book is written in two parts in the form of letters. In the first part, Phillipe Marcenat narrates his version of his affair with the woman he loves, Odile; and in the latter part his second wife presents her estimate of Marcenat. By this ingenious device the author affords us a complete and living portrait of the hero. Thus we have a psychological analysis which is both profound and clarifying. Marcenat, as he himself realized and wrote in his letter, is of dual personality. He is at once an idealist and a cynic. In his early youth he formulated for himself the ideal woman, whom he called his "Amazone," but as he grew older he "realized that the beloved woman was a myth in real life," and the cynic took refuge in his books. Yet the romanticist won out and in Odile, his first wife, he believes he has found his "Amazone" at last. Even when he discovers, on further intimacy, that she is not the perfect being of his dream, still he continues to love her with ardor and violence; it is a greater passion which destroys their love—jealousy. They are separated and Odile marries another man, an unfortunate venture ending in her suicide. Mercenat is distracted, for he has not ceased to love her; now he idealizes her in death and worships her memory.

Eventually Mercenat marries Isabelle who, in some ways, reminds him of Odile and who is intellectually congenial. This part of the story we learn from Isabelle's letters. Here the tables are turned and it is Isabelle whose love is strongest. Mercenat now condemns in Isabelle the same characteristics Odile had condemned in him—he hates her stay-at-home attitude, her eternal questionings, all manifestations of jealousy. It is Isabelle who burns with jealousy when Mercenat develops an affair with Solange, a hard and brilliant woman. Solange, at length, deserts him for another and for one brief moment we foresee the possibility of happiness after all. But very suddenly Mercenat becomes ill with broncho-pneumonia and dies.

Although *Atmosphere of Love* is primarily a novel, and one of vividness and distinction, yet it is more than a novel. In reality it is a subtle and probing study of the nature and course of love and the disastrous effects of human jealousy. And this real aim is enhanced rather than concealed by that same sympathetic and penetrating treatment which we admired in *Disraeli* and *Ariel,* and by the charm and originality which have endeared M. Maurois to his many readers throughout Europe and America.

C. W. P.

For Those in Doubt

The recent course of the stock exchange has been of so alarming a nature that even our smoking rooms have vibrated with the shock. The present condition of Wall Street cannot fail to interest us all and most of us very materially. Yet, judging from the conversations about us on the campus, the ignorance of so many as to the most primary factors of the subject have inspired us to comment briefly on the present situation.

For some time conditions have been such that a slight cause only would bring about a collapse. The explanation for this is somewhat as follows:

Since 1923 the price of stocks, although fluctuating somewhat, has tended upward and the amount of the rise is really startling. This steady and considerable increase in the price had brought much profit to those owning stocks and their profits tempted others to buy. The steadiness of the rise meant that nearly all who bought stocks during the last five or six years found that their stocks could be sold for more than they paid for them. A few sold out and pocketed their profits but many thousands, instead of selling, bought more, and many more thousands who had not yet bought, began to buy. The mania for speculating in stocks spread over the greater part of the population and more people came into speculation than the world had ever known. Even foreigners bought largely of American stocks. Farmers, wage-earners, small-salaried people became familiar with brokers' offices and stock quotations, and women took to stock buying almost as universally as they did to cigarettes. With all this crowd of buyers the price of stocks went up in many, many cases

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'The New Russia'

By Dorothy Thompson.

Miss Thompson, who in private life is Mrs. Sinclair Lewis, is one of the foremost newspaper women and foreign correspondents in the United States today. The greater part of this book appeared originally as a series of articles in The New York Evening Post, and is in main a familiar enough story to those who read books on Russia.

Especially noteworthy are the chapters in which Miss Thompson s eaks of the systematic "hate campaign" carried on by the Soviets against the entire outside world. This is "comparable with nothing ever seen in a country in the time of peace." The hatred of the capitalist is inculcated in children from the earliest infancy in every school, and with such relentless zeal and system, that it is really impressive. All school subjects have invariably this purpose, all songs taught to the children (and quoted in part by Miss Thompson) are intended to indle the flame of hatred. The children may grow up ignorant—for in the author's opinion Soviet schools often spread "collective ignorance"—but they must be good revolutionists.

A further development in the education of the children as good revolutionists is the practice of banishing all knowledge which cannot be reconciled with the Marxian materialism. Every lesson, no matter what the subject, tries to bring the pupil closer to the practical problems of the state administration. Geography, history and science are all taught only as they apply to the Soviet system. Is it surprising, then, that the ideal in their educational system is not the development of the individual as we find it in most countries, but the development of the group as a unit in the government? The aims and purpose of the Soviet government are so embedded in the minds of the children that this minority government is rapidly gaining a real hold on the people.

The statistics which the author gives on the conditions of the schools and general education hardly support the Soviet claim that the masses a e being educated. The primary schools have increased only 3 per cent., although the number of pupils has increased 39 per cent. since 1914. The number of these institutions has actually decreased since 1920. Secondary educational institutions are less numerous than before the revolution—94 per cent. of the pre-war number—with 139 per cent. of the pre-war pupils. The universities make a better showing on paper, but for many the name is absolutely a misnomer. One such institution was established for the dispersement of knowledge to Negro porters from America! It is true, though, that in a budget, which is half the budget under the old regime, the expenditure is 68 per cent. of the pre-war allotment for education. However, the Russian school system, with all its chaos, is to the author, "the most exciting and the most revolutionary of all Russian experiments, because the world cannot be fundamentally affected by a change in the ownership of Russia's coal mines, but it can be profoundly shaken by a change in the mental and emotional contents of an entire people, particularly if part of the new content is a messianic belief in the world mission."

The open avowal of atheism in Russia and the support which it has received by the government is one of the enigmas of communism to the outside world. It is interesting to note that Lenin has taken the place of Christ in the minds of the people and that the collective group or mass is their God. It is necessary that the people have some emotional outlet, so this cult of Lenin-worship has been consciously fostered by the government. Most significant, too, is the already beginning idealization of Lenin. A new mythology has sprung up around him, which is being vigorously denied by the government, but the tendency is there among the peasants. Those who seek to justify this new faith predict that it will die out once its purpose is fulfilled, but considering that the purpose of the revolution is international, one cannot help but feel that the chances of the cult dying out are small.

The chapter on "Lame Eros" uses novels and short stories as a background instead of government statistics. Out of these stories plus her own contacts, the author has come to the conclusion that both men and women dislike the freedom of Russia's marriage laws and that out of the new code is growing a fear and hate of man by woman and of woman by man. The "emancipation" of women, she fears, has only sterilized them. She tells us that "in the matter of sexual morals Russia is more confused than the heretically discussed younger generation in America." Yet she has a vague suspicion that a new type of comradeship is growing up and that from the confussion something finer may come.

The immensity of the whole project and the fact that everything is still in the experimental stage, is very vividly impressed on the reader.

Miss Kingsbury in Russia

Two American social research experts, Professor Susan Kingsbury, of Bryn Mawr College, and Dr. Mildred Fairchild, who are now spending six months in Russia to study the position of women in the new Soviet economy, have just returned to this city after a month's trip to Nizhni Novgor , Stalingrad and Rostoff, where, they said, they received good impressions of he industrial and economic progress.

"I would not call it a comfortable journey," said Professor Kingsbury, "because part of the time we traveled on hard (third-class) wooden benches on the trains, and the Volga River boat service was disorganized by low water.

Slept on Tables at Dock.

"At Nizhni Novgorod the restaurant and bedding suddenly disappeared from the boat, having been seized in lieu of taxes by the authorities from the private concessionaires. So we had nothing but tea and black bread for twenty-four hours. At Kazan we spent the night on tables at a dock awaiting the boat, and almost everywhere the sanitary arrangements were worse than prim itive.

"But we were immediately struck by the eagerness of local authorities to help our investigation. There was no attempt at concealment or obstruction. On the contrary, they showed naive pride at what sometimes seemed only moderate achievement. On the other hand, everywhere there was an atmosphere of intense activity and of much being done, which compares favorably with the United States.

"For instance, the metallurgic works at Nizhni Novgorod has buildings of real beauty and a magnificent 'House of Culture' for the workers with a theatre and club rooms. The agricultural and machine plant at Ros off has one of the finest factory buildings to be seen anywhere, with an arched roof and an arrangement of glass panels providing diffused light. It is admittedly more expensive than the typical modern American factory being erec ed by the Kahn firm at Stalingrad for tractors, but it is more effective and I imagine more satisfactory to work in.

Find Zeal at Stalingrad.

"Stalingrad is a town of extraordinary interest because it is being rebuilt almost from the ground up. No American 'boosters' could surpass the Stalingraders in civic enthusiasm. Situated at the junction of the projected Volga-Don canal, Stalingrad will be the 'Soviet's Detroit,' the residents assert proudly, and the huge new commercial buildings for the workers are already in the course of construction."

The American engineer Calder in charge of the tractor plant found the Russians good and energetic workmen, although, he said, one had to show them everything but that once they understood they remembered, and the buildings are advancing even faster than was projected, the American educators reported.

From Samara Saratof the American women visited villages and collective farms. They saw no signs of "class war," but noticed everywhere along the trip the better appearance of collective farms, with their wide and regular fields, as compared with the narrow "strip farming" of individual peasants, still common in Russia though it has been obsolete in Western Europe for hundreds of years.

Visited "Grain Factory."

South of Rostoff they visited the Gigant "grain factory," where 80,000 hectares (197,600 acres) are sown to winter wheat, although the estimates called for only 65,000 hectares. The Gigant is compl tely mechanized and 7000 "workers"—the word peasant is not used—are housed in attractive buildings roofed with colored tiles.

"It is impossible to draw a conclusion from so hurried a trip," Professor Kingsbury concluded. "but we saw enough to prove the absurdity of the stories that the Russian economic effort is largely wasted or confined to limited areas for 'show window' purposes. Nor can one fail to be impressed by the genuine energy and enthusiasm of the local authorities who are not only trying to transform Russia, but seem to believe it can be done."—*New York Times.*

New Graduate Library

Since the bookcases in Radnor Hall were left practically bare after the undergraduate books had been removed, Dean Schenck suggested to the graduate students that a committee be set to work to draw up a list of books which would serve as the foundation for a hall library. Such a committee was appointed with Belle Beard as chairman and a tentative list of books has been put in the hands of the librarian. As it will not be possible to purchase all the volumes at once with the money at hand, the dictionaries will be acquired first. The new edition of the Encyclopedia Brittanica has already been given to the graduate hall, and Dean Schenck expressed the hope that perhaps standard editions of more of the books on the list might be donated by others. Miss Donnelly, as chairman of the New Book Room Committee, has promised that the overflow of new fiction will be divided between Radnor Hall and the Common Room in Goodhart.

The list of the Graduate Book Committee is as follows:

Encyclopedia Brittanica, 14th edition, Webster's New International (or the New Standard) Dictionary, Roget's Thesaurus, Clifton and Grimaux, French and English Dictionary; Muret-Sanders' German and English Dictionary; Velasquez' Spanish and English Dictionary, Harpers' Latin Dictionary, Liddell and Scott's Greek Lexicon, Hoare's Italian and English Dictionary, Baldwin's Dictionary of Philosophy and Psychology, Strong's Bible Concordance, Gayley's Classic Myths, World Almanac, Chambers' Book of Days, Henley's Twentieth Century Formulas, Stedman's Medical Dictionary, Reinach's Apollo, Cambridge History of English Literature, Cambridge History of American Literature, Brewer's Readers Handbook and Dictionary of Phrase and Fable, Granger's Index to Poetry and Recitations, Stevenson's Home Book of Verse, Bartlett's Shakespeare Concordance, Lippincott's Biographical Dictionary, Who's Who in America, Who's Who, Lippincott's Gazetteer, Times Survey Atlas, Shepherd's Historical Atlas, Low and Pulling Dictionary of English History, Ploetz Manual of Universal History, Cambridge Modern History, Harper's Dictionary of Classical Literature and Antiquities, Oxford Books of Verse—English, Spanish, Latin, Greek, etc., Baedeker Guide Books to All European Countries, Kobbe Gustav Complete Opera Book, Passy-Hempel, French Dictionary, Petit Larousse Illustre, Bedier-Hazard—*Histoire Illustree de la Litterature Francoise.*

College Reforms and Reformers

Recently the pages of magazines in this country have been flooded with articles offering suggestions for reforming the colleges and universities. Most of these articles have attacked the methods of instruction and "student indifference."

The would-be reformers seem to ave lost sight of one significant fact, owever; higher education has been popularized to such an extent that the modern student body represents nothing more than a typical cross-section of the American community. A few generations ago all college students came from families with a cultural background, excepting a few individuals who sought a college edu tion because of an inherent desire for knowledge.

In sharp contrast is the modern student body, which consists to a great extent of individuals where only qualifications for a scholastic career are the ability to pass a perfunctory entrance examination or the possession of an easily-obtained high school degree. We Americans are notorious for our lack of interest in the cultural aspects of life; the average college student reflects this national tendency away from culture to a marked degree. The petty social activities of the week-ends, fraternities and athletics attract by far the greater portion of the undergraduate's interest.

As an inevitable result of the modern system of mass education, the college student body is characterized by an inert sort of mediocrity. Before any really effective reform can b accomplished in higher education, we believe that one of two things is necessary—that rigid entrance requirements be established, or that the rank and file of American citizenry adopt an active interest in cultural affairs.—*Daily Tar Heel.*

CARRY

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"Let us for a moment bring the whole question down to our own experience and sphere of interests. How can we develop a sound point of view toward this Cult of Self-Expression? Ignore it we cannot if we would. It speaks to us through the mouth of the progress we school and claims us through the example of our friends. It cries aloud from the pages of the novels we read and whispers subtly through the 'New' psychology.

An Important Issue in College.

"Moreover, it comes as a particular issue to the college student, man or woman. She spends four of the most important years of her life in isolation from the World. At a time when her emotions are perhaps most difficult to handle, she is plunged vicariously into all sorts of experience. Apart from the reading she does for her own pleasure, the literature included in her courses is not limited by her own experience. It is no small wonder that she feels a desire to know at first hand the many emotions about which she constantly reads.

"Natural as is this point of view, it is not without its dangers; dangers which may perhaps be summed up in the fact that one slips into a certain general attitude, or even into actual conduct, which does not make for pleasure or peace of mind. Here, I believe, lies the g eat weakness of the Cult of Self-Expression: it does not really bring what it claims to bring—either the highest self-development or the greatest happiness.

"In the first place, it gives us no clear-cut philosophy which we can judge as either good or bad. Under its cover hide any number of present-day tags and catchwords: sophistication, individualism, and other fine phrases. By claiming these as our own we are able to surround ourselves with an interesting atmosphere and to deceive everyone, even ourselves. 'What else had you to learn?' asked Alice. 'Well,' answered the Mock Turtle, 'there was Mystery—Mystery, ancient and modern.' Always men have felt the pull of the unusual, so that they are especially prone to catch hold of a doctrine which makes hem seem to themselves and their fellows mysterious or sophisticated. When we look at the doctrine from a detached point of view, we find too often that it is simply a cloak for our own laziness or superficiality.

"Granted, however, that this is not always true: that the individual may think clearly and use this doctrine as a genuine way of ordering his life. Even then it has its dangers. It is apt to lead us into an emotional realm that very few laymen know well enough to be able to handle adequately. Like many other sensationalists in history, in our anxiety for experience we are willing to try anything, without the faintest regard as to where it will lead us. The plain fact is that we are not animals, and if we insist on acting like animals we may manage it for a while, but sooner or later our other instincts which are incidentally, equally strong—will rise up and plague us. There we ave the basis for the complex or even the neurosis, which we have a tendency to scoff at, but which we simply cannot disregard as a real danger in our highstrung, mechanical age. Ask any psychiatrist what is the cause of the majority of emotional upsets which are becoming more and mo e common. He will tell you that it is the fact that the individual tries to cut loose from his training and his instinct for being decent to other people—tries to cut loose but cannot quite get away with it. A complete animal never has these difficulties, nor has the complete angel; it is only Man, who has not the sense to recognize that he is a mixture of the two and that he cannot entirely shake one or the other.

"We may not, of course, be bold enough to experiment, but still may hold this individualistic point of view. Here again the result is dangerous—although the danger is not so active. We sink into a non-social, fossile existence, concentrated on ourselves and our own feelings, careless of what others are thinking and doing. This in many ways, I think, is worse. It has none of the elements of interest and daring that are in the other—and certainly it is no less like an animal.

"I suppose one of the most ardent experimenters in sensation who has ever lived was Oscar Wilde. I discovered last year, for the first time, a sonnet of his which moved me profoundly and which says this whole thing far better than I could ever do. It is called *Helas!*

'To drift with every passion till my soul
Is a stringed lute on which all winds can play,
Is it for this t t I haveg iven away
Mine ancient wisdom and austere control?
Methinks my life is a twice-written scroll
Scrawled over on some boyish holiday
With idle songs for pipe and virelay,
Which do but mar the secret of the whole.
Surely there was a time I might have trod
The sunlit heights, and from life's dissonance
Struck one clear chord to reach the ears of God:
Is that time dead? lol with a little rod
I did but touch the honey of romance
And must I lose a soul's inheritance?'

"This is no theorist or preacher speaking. It is a man who has tried it and *knows*, who recognizes that by letting loose the animal in him he has lost that part of himself for which he really cares the most.

"What is the answer? Can we by taking thought, disco er what good things we may take from this movement? For as Professor Jones points out, every revolt makes its contribution to the mighty stream of con ention that represents the experience of Man. But we have only one life to lead and cannot afford to waste it on trends that have in them no elements of soundness or permanence.

Decision Is Safest Guide.

"Perhaps the safest guide is to take thought and decide what kind of a person we really want to be. We must do this if our lives are to show any order, or any intelligent development. One can drift only a certain amount without settling into grooves which lead us where we do really want to go. We cannot play with fire without showing its effects. If, however, we know what we are working towards, we can then choose from the current trends what we think will contribute to that end. If we have a spirit of detachment and a sense of humor about ourselves, we shall be able to see when our experiment is a failure. Then we shall have to have enough courage and sense of humor to abandon it.

"I believe, myself, that we can trust the experience of the race. One of the great contributions of Christianity to the religious faith of mankind is the doctrine of self-forgetfulness. The man who sold all he had to buy a pearl of great price is symbolic of a great principle that today is too often scouted. What shall it profit a man, said Christ, if he gain the whole world—pleasure, influence, money, sensation—and lose his own soul? These words are identical with Oscar Wilde', and represent, I am perfectly convinced, the most essential factor in human happiness."

'31 and '33 Victorious in Class Hockey

1931 defeated 1930 in their first match on Thursday, November 9, the final score being 5-1. The Junior forwards, and particularly Blanchard, did some pretty playing, although the game on the whole was not spectacular.

The line-up was:

1930		1931
Sullivan	R. W.	Totten
Coney	R. I.	Moore
Stix	C. F.	Blanchard
Longstreth	L. I.	Waples
Dean	L. W.	Turner
Gordon	R. H.	Findley
Boyd	C. H.	Tetnall
Houck	L. H.	Doak
Brown	R. F.	Snyder
Dickerman	L. F.	Beer
Parkhurst	G.	Thomas

Substitutes—1930: Taylor for Dean, Hancock for Gordon; 1931: Benham for Findley, Findley for Thomas, Thomas for Doak. Goals—1930: Stix; 1931: Blanchard, 3; Totten, Moore. Total—1931, 5; 1930, 1.

The Freshmen had an easy victory over the Sophomores in their first class hockey game on Thursday, November 7. Their forward line worked well together, Longacre and Remington making spectacular plays and being ably assisted by the rest of the line. Their backs were successful in opposing the Sophomores, and the whole Freshman team made an excellent first showing. The Sophomore backs were kept hard at work, and the playing of Stonington at right half was particularly reliable. Gill, as goal, made a number of good stops. The line-up was:

1933		1933
Bernheimer	R. W.	Leidy
Shaw	R. I.	Longacre
Crane	C. H.	Remington
Moore	L. I.	Helmer
Ralston	L. W.	Bronson
Stonington	R. H.	Ullom
Field	C. H.	Collier
Reinhardt	L. H.	Harriman
Ballis	R. F.	Grassi
Brown	L. F.	Bowditch
E. Gill	G.	MacCracken

Goals—1933: Bernheimer; 1933: Remington, 3; Collier. Total—1933, 4; 1933, 1.

Dancer to Give Performance

As we have announced before, Angna Enters is to dance at college, in Goodhart Hall, on Friday evening, November 15. This performance is for the benefit of the Regional Scholarship Fund of Eastern Pennsylvania and Delaware, but the dancing itself is not of a type to be comparable with the average charity entertainment.

Miss Enters toured America during the season of 1928-29, and she was given the most enthusiastic praise by all the critics. The following is a typical quotation, taken from an article written by Louis Kalonyme, and printed in the *Reflex* of March, 1928: "For she is not merely the great mime and dancer, but a poet, a creative painter-composer of dance forms. As she dances you see a mind working with the tools that make up the human body. It is hard dancing in the sense that the line in Picasso is hard drawing. As in Picasso every line, every gesture, is the inevitable, esthetically valid one, an essential unit in an arbitrary design. Nothing superfluous is admitted, the lines are individually alive though parts of a rounded ensemble. No gesture is haphazarded, there is no spur-of-the-moment ecstasy, or what you will. Every gesture is controlled by the dancer. Her themes are largely dance expressions of feminine moods, emotions, poses, manners and sentiments."

Special tickets, in the back rows of Goodhart, are on sale for students in the Publication Office, Taylor Hall, for one dollar apiece.

German Youth Shelter Homes

(Translation) By Hans Buchner.

EDITOR'S NOTE—Mr. Buchner, the writer of this article, is a student engineer in Berlin, Germany, and can be reached at 7 Friedrich Wilhelmpatz, Berlin-Friedenau, Germany.

* * *

A special expression of the German Youth Movement, which originated before the World War as a protest on the part of young people against artificial civilization and the false standards of values of the nineteenth century, is itineracy and camping. Patterning after the old scholars of the middle ages, young fellows and students, out of love for nature, fled into the woods and hills of our homeland, where they led an adventurous outdoor life. In their excessive enthusiasm, they ignored the comfortable accommodations of a selfish age, and avoided, wherever possible, restaurants and hotels, which did not correspond with their manner of living.

But after the World War, both the young and the old in Germany were similarly impoverished. On that account, the simple manner of living, which the sons of wealthy families, and even those of the poorer class, had formerly adopted in open contempt of luxury, became the inevitable rule. Boys and girls had often not enough money to even "wander" at all. At this juncture, the work of the Youth Shelter Movement began.

As early as 1910, Richard Schirrmann, a public schol teacher, who on account of his age at that time was excluded from the Youth Movement proper, had recognized the importance of Youth Itineracy. He knew that this movement would have to be advanced through the provision of proper accommodations, which would offer young people what they wanted, namely simple and hard sleeping quarters at a reasonable price. But it was only after the war, when the Youth Movement experienced an unexpected jolt, and when parents could not even afford their children the price of a "wandering" trip, that Schirrmann was successful with his efforts. Especially towns and communities upon whom the care of young people is incumbent, as well as private individuals, supported the movement by financial advances and by establishing appropriate shelter houses, which became a part of the Youth Shelter Work. In the year 1911 there were seventeen shelter houses in existence, which gave night accommodation to 3000 persons. By the year 1928, the number of shelter houses had increased to 2200 with a total of 3,300,000 overnight accommodations for the year.

The old shelters are in the cellar or on the attic floor of schools, town halls and other public buildings; often the young people have to climb up into the tower chamber of an old castle that was formerly a lookout for knights, or they hear under their sleeping room the tramp of the police watch.

The new shelters, however, are buildings especially erected for this purpose, with modern equipment, such as central heating, running water, baths, sprays, dark rooms for photography and occasionally ski rooms, etc There are shelters beside the water, suitable for water travelers, and others in the mountains suitable for skiing enthusiasts. In Cologne there is a large town shelter house, in Hohenstein in the Free State of Saxony, there is even a Youth Castle. In some shelters the bed consists of only a mattress with cover. Most of them, however, have military field cots (usually double-banked like berths in a ship) in which bolsters are stretched over the bottom boards. Boys and girls have separate sleeping quarters; in the day room they have meals together. In many of the shelter houses there is even a simple canteen where cheap meals can be obtained.

The most difficult thing, of course, was the development of a proper organization, and in particular, the financing. A central union exists—"Reichsverband fur Deutch Jugenherbergen (National Union for German Youth Shelters), upon which organization, however, only the laying down of general government rules and the control are incumbent. Further, the shelter houses, which are necessarily self-supporting, are united with smaller independent units, so-called districts, of which there are 27, according to their location in Germany.

The funds collected in the individual shelter houses consist principally of overnight fees (averaging 5c for young people under 20 and 10c to 20c for members over 20 years of age), and contributions received from towns and communities. The receipts of the districts are made up of membership fees paid by corporative members and individual members over 20 years of age, of which there are 100,000 in the whole of Germany, and state contributions. The Saxon district received in the year 1928 an appropriation of approximately $7000. The receipts of the National Union originate finally from fees and contributions, the fees from districts and membership fees of the national unions and foreign members. It is the pride of the Youth Shelter Movement, that all this money is put to much better use than that expended by the state and communities for prisons and hospitals. Prevention is better than cure!

That is the Youth Shelter Work, which, as a typically German movement offering unlimited advantages to the young people of all nations, stands in the world today as the only one of its kind. Those who only visit those places where the announcement "English spoken" can be read, do not learn much about Germany; and those who have not sat with German boys and girls in a Youth Shelter Home at one of the white scoured tables, have failed to learn about an important phase of the life of German youth and therefore of the German nation.

HANS BUCHNER,

VARSITY

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and successfully to the forwards. The forward line showed the unity which we looked for in vain in earlier games. Longacre and Blanchard fulfilled the promise of last week on the left, while Stix, as center, did some hard fighting. Totten, on the right wing, was reliable and made several good runs. The playing of the forward line was infinitely superior to any of their earlier work.

McCully, at right fullback, played an excellent game for speed and stick work. She was even faster than usual, covering the Bryn Mawr half of the field both rapidly and well. Woodward played her best game of the year at left half, and the backs, as a whole, were quicker at overtaking and better in passing than they have been previously.

The hard, directed hitting, the increase in team work, and the rushing of the forwards contributed to make Saturday's game Varsity's best appearance of the year.

The line-up was:

Philadelphia		Bryn Mawr
Cross	R. W.	Crane
Cheston	R. I.	Longacre
Mrs. Haslam	C. F.	Stix
Perkins	L. I.	Longstreth
Kendig	L. W.	Blanchard
Logan	R. H.	Ullom
Hunter	C. H.	Collier
Brinley	L. H.	Woodward
Crawford	R. F.	McCully
Rothermel	L. F.	Hirschberg
Mrs. Nalle	G.	Parkhurst

Substitutes—Bryn Mawr: Totten for Crane (Longacre and Longstreth shift). Goals—Philadelphia: Cross, Cheston, 2; Perkins, Kendig. Bryn Mawr: Longstreth, Stix, Longacre, Blanchard, 2. Total—Bryn Mawr, 5; Philadelphia, 5.

LAKE

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prevent it from doing its works peacefully; a sense of power, motive power. Philo lived intensely in this emotion; he believed, that not only the Jews but also the Greeks had it and that therefore the explanation of both was valuable; he argued that since the experience was the same, the explanations of the Jews and the Greeks were at least partly true and ultimately meant the same thing; Moses and Plato were concerned with the same spirit. Philo was the greatest intellectual force in the first century. He was the representative of a large body of highly-educated intelligent Jews corresponding to the Reform Jews of today, and it seems as though the movement were really going to succeed when the curtain goes down and there is a period of darkness.

When the curtain goes up again the Reform Jews have been swept from the map. Things were of a different kind in the religious fields; the important elements were two types of Christianity, and his Liberal Christianity was based on allegory; it is not known what happened in the dark interval to end Liberal Judaism or to start Liberal Christianity; one may guess that the former started the latter; this guess is supported by the fact that the books of Philo were used in Christian circles, but it cannot be proved that there was a real passing over; some day in Egypt we may find evidence to show that the Jews were overtaken by the Christians, in their liberal movement. Of the two forms Liberal Christianity the one was destined not to survive; this was the movement of the Gnostics; little is known of their origin but they had at least one hand in Christianity; the thing that is known is that they were interested in intellectual as well as religious problems; their question was how do you account for the miserable world, for they were obsessed with a sense of sin and rejected the theory that God Almighty had created the wretched universe: the creation was a mistake; originally God existed alone, or perhaps the first existence had two forms—death and silence; from these came speech and mind, and from these in turn arose all other things, last of all wisdom; wisdom as the last product of the divine world was on the very edge of the fullness of the God-Head. and it was intensely curious about the centre of the God-Head; it tried to get to the centre but was thrown back and out into the emptiness of space; the emotion of wisdom's transient mistake either produced matter or another being who was the creator, the fabricator of creation from unformed matter; it was all a tragic mistake with the final result of the race of men, who are mostly matter but of whom some have the spark of the God-Head, and the God-Head tries to redeem the divine in man; the Crucifixion is an allegory for what happens in the divine being—the Savior is stretched out over the boundary to pull wisdom back into the sphere of the divine and with her finally the divinity of creation; only matter is left and it can easily be destroyed: the God-Head cannot stand the divine to be lost.

The Gnostic theory had an effect on Alexandria, and this came out especially in the treatment of the body—some said that it does not matter what you do to the body, others said that the poor body has a hard time, so let it enjoy itself while it can, since it does not matter to the spirit. There was extreme asceticism and extreme license, both arising from the same philosophic concept of the fundamental mistake. The Gnostics were of the same attitude toward religion as Philo, but their theology and their ethics were different. All the proof we have of the existence of their beliefs are the documents written against them, to make the Gnostic theory appear ridiculous and revolting, later writings produced when the Gnostics were wavering, and some Alexandrian political notes—one a priceless manuscript of notes taken down by Clement: had it not been for Clement not nearly as much had been known now about the Gnostics, but the notes are characteristic lecture notes, and it is hard to tell where Clement ends and Gnosticism begins.

Early Orthodox Christianity was orthodox only in comparison with Gnosticism and the fourth century looked troubled at the writers such as Clement and Origen, even though later Christianity traces a direct descent from the Orthodox Christianity of Clement and Origen. Origen was the more vigorous mind of the two; there was a feeble tradition that he was a Greek, but little is known about him. Orthodox Christianity was a flourishing School; Clement became the head and taught the synthesis of Plato and Christianity, as Philo taught the synthesis of Plato and Judaism; Clement was succeeded by Origen, who was better known even though he may not seem so original a thinker. In the story of Origen's life we meet him first as a youth and a prig; when his father had been imprisoned and was awaiting martyrdom the boy wrote to him begging him not to lose the honour of martyrdom for the family; that he was sincere is shown in the fact that he proposed to become a martyr himself; it is an interesting sidelight on human-nature that his mother did not attempt to dissuade him, but knowing that though willing to be a martyr he would not be willing to be laughed at, prevented his foolishness by removing his clothes (she certainly ought to be remembered among the wise-women of the Church). After the successful martyrdom of his father, Origen looked out for his family's welfare by the unlikely method of teaching; he gave lectures on the Classics and in Christian theology; he accepted a chair in the Catechetical School in Alexandria, but he quarreled with the bishop, and he lived out the rest of his life in Caesarea, where he organized and founded the great Catechetical Library; all knowledge on the Greek side of the Christian Church goes back to the libraries of Caesarea, Alexandria, and Jerusalem.

Origen developed the critical side of the Church; he produced a 1 edition of the Bible in six columns of six different languages. Origen's theory of life was not that of the Gnostics, but it was also far removed from the Orthodox Christianity after his time: God is immaterial; his opponents contended that since in the Gospel of John God is Spirit, and since spirit is a form of matter, then the Spirit of God cannot be immaterial, the reason being that the Stoic philosophy of the time, considered spirit, ethereal matter. Origen spent pages in explaining that what John means is that God is Mind; this elucidation of the equation between Spirit and Mind or immateriality, is of enormous importance. Immateriality is like materiality in that though incapable of separation it is capable of distinctions. Souls were created good by God in the beginning; if they had stayed righteous, they would have remained immaterial as they originally were, but they were evilly influenced and they became material—devils. men and angels', this age-long process goes on until they find the act of will that makes them see the worst and choose the better; it may take myriads of aeons but in the end all will be redeemed by divine will, in the same way in which all fell by act of their own choice. This belief is the ground-work of Origen's theory, and it is an extraordinarily thrilling and attractive scheme of thought; much of Origen's thougbt was accepted by later Christian doctrines, but the doctrine of souls was rejected as heretical; there is a sad picture of Origen's study after his death with the monks burning his manuscripts, and of Origen in Hell below with the devils burning Origen. You can understand why things happen as they do, later on.

The great problen is ever what is the relation between theology and religion. You feel that the picture of the religion of Philo, the Gnostics and Origen was not so far from your own; something in their thought gives you a sense of unity, of purity and power. Theology still, unfortunately, is opinion, just as religion is emotion; but opinion is not to be despised for there cannot be communication unless emotions are translated into opinions. Opinion, however, changes from generation to generation, while emotion remains the same; although they expressed different opinions, they were feeling the same thing; their experience was almost identical with ours. Opinion enables a truer perspective but emotion is the deeper thing; still it is neeessary to have an opinion that is rational or else you cannot communicate your experience. Religion has produced a great deal of evil as well as good; it is the motive power but you require a steering-wheel to keep you straight; experience is the motive power, reason is the steering-wheel; attempts to get on either without the engine or without the steering-wheel ever lead to trouble.

The early theology is very different from our own; the religion is practically identical. We must read the ancient literature with open eyes, for if their steerling-wheel is not ours, their experience is not very different from that which we enjoy ourselves.

Dr. Meiklejohn Says Riches Blind Nation

Jacksonville, Ill., Oct. 14 (AP.)—Dr. Alexander Meiklejohn, chairman of the experimental college at the University of Wisconsin, speaking today at the four-day centennial celebration of Illinois College, called for an educators' war against the influence of material wealth on the nation. The address, extolled Plato's republic, which would give the wealthy no authority and the authorities no wealth.

"We are a newly rich people," Professor Meiklejohn said, "and we are in serious danger. Shall the blind lead the blind?"

Likening America to a rich man's house containing, besides the rich man, a tutor and a son, Dr. Meiklejohn branded as an evil the rich man's control over the tutor.

The speaker attacked "the rating of the United States as the greatest nation because it is the richest, and Great Britain as the next greatest because it is the next richest."

"I would not destroy this new-found wealth," Dr. Meiklejohn explained. "I would destroy the confusion it has caused and learn how to use the wealth to make us a truly great nation.

"Can we have books which are not written for profit, newspapers unframmeled by influence of money, an art whose only motive is to depict things as they are. a preaching which has neither desire nor need to please, courts of justice whose integrity and impartiality are beyond the shadow of a doubt, institutions of learning which devote themselves to the study of whatever is important for human living and which report their findings with faultlessness and self-respect?

"I am not sure we can have these things. It is a terribly difficult task, and just now the current is running strongly against us, and yet perhaps we will. But of this I am sure—no one who is not struggling with that task can claim any share in the leadership of education"

President Farrand, of Cornell University, another speaker, said:

"Meiklejohn and his audience are bowed in despair, but that inevitable struggle between the material and the ideal has been going on since the beginning of society.

"Today's youth is exhibiting traits which we, who are about to pass from the stage, could have used to advantage. The youth of today has frankness, directness in the point of view and an unwillingness to accept traditions."—*New York Times.*

Harvard Students Serious

CAMBRIDGE, Mass., Oct. 30.—The Rev. Frederick M. Eliot, Harvard, '11, of St. Paul, who is preaching at Appleton Chapel, finds that Harvard students lack the ultra-collegiatism of undergraduates of Western universities and are much more studious. Harvard students seem to spend much more time in their studies and in their readings, but, on the whole, have not lost their eagerness for outside activities. They have a definite purpose to grasp what the college has to offer.

Stating his opinions in an interview, the Rev. Mr. Eliot said that Harvard undegraduates had changed a great deal for the better since his own time. This he attributed to the tutorial system, which had much to do with breaking down the old attitude of enmity, between pupil and instructor. It had enriched the contacts made and induced students to show more interest in their studies, especially in outside reading. At Harvard and at colleges where the tutorial system had been adopted, there were fewer students who had gone to college because it was the thing to do.

He decried the lack of such a system in the Western universities, where so-called collegiatism was becoming more rampant rather than dying out.

"Men are coming to America's oldest university with a more critical attitude than ever before," he said. "They weigh what they see and hear and draw therefrom their own conclusions. The college itself is to be thanked for the growing prevalence of this attitude."—N. Y. Times.

MISS PARK

Continued from Page One

through every paper which I could find, I inquired from Miss Thomas, and I asked everyone who knew about the earlier period of College history. No one was able to run down any such statement, and I do not believe that four such restrictions ever existed. I am sure of only one regulation which the Trustees felt must be included, and that is that all changes in Self-Government ruling must be reported to them, not for action, but for information. The reason for this is plain; the students of the college are not a corporate body; they cannot be sued as individuals. The individuals in Bryn Mawr College who are open to legal attack are the Directors and the President. If the Directors are to be legally responsible for any actions taken by the students, they must, at least, know what these actions are. The College has already been sued for actions of the Self-Government Association; the Directors and the President (not myself) have gone through all the difficulties of such disagreeable affairs. However, although it has been the custom for all changes made by the Self-Government Association to be read by the President of the College to the Board of Directors, there has never been a question of altering a word of these new regulations; often the members of the Board have not approved of these suggested changes, but their policy of non-interference has always held good. For example, when the matter of smoking came up, the Board of Directors did not approve of it. But when they found that the students were firm in their desire to have the regulation inserted, they took no action whatever.

"Now, the President and the Dean have the same relation to the Association. Both of us are much concerned with the students; we know many of you pretty well; we know something about all of you. The Dean has always retained a purely consultive relation with the Association. The President, as well as having this consultative relation, also has a legal one. When the Self-Government Association wishes to recommend the suspension or expulsion of a student, it is not the President of the Association, but the President of the College who must write the letter excluding the student, and on her head will later fall all responsibility for that expulsion, I have tried to think out the clearest illustration of what I believe to be the relation between the province controlled by you, and that controlled by me. The best I can think of is the relation between the department of a government relating to foreign affairs, and that relating to domestic affairs. As far as I know, these are kept apart in all governments; they have separate bureaus and administrations. Their authority is in separate fields, and, in a sense, they are not concerned with each other. There is, however, a constant interrelation of subject matter. Take, for example, the claim of various European nations that their subjects, becoming citizens of the United States, retain the obligation, of military service. That immediately affects not only the foreign but also the domestic policy of the United States. If we should have a war with Italy, and if we should have citizens born in Italy, the question of which army they should serve would immediately arise. Questions concerning tariffs, or immigrant quotas, too, though they are domestic, concern the foreign relations of the United States. Therefore, those in control of both divisions of the government must have many formal and informal conferences on these subjects. The situation is very much the same in relation to what you control, and what I control. I control the foreign relations of the College, the choice of the faculty, the relations with the schools, and the more general relations with the community and the Commonwealth of Pennsylvania. You control, on the other hand, the conduct of the students as members of the College. Between those fields there is interrelation. If you look at the first regulations of the Self-Government Association, you will find that the conservative conventions of Philadelphia completely controlled the chaperone regulations of the College at that time. What to do now, in regulation of the coming and going to and from Philadelphia, and the fact that you have never made any regulations about week-ends, concerns me in my dealings with schools or parents of the community because there is often criticism of these matters. Therefore, there has always been necesary the freest consultation between the Self-Government Board and the President of the College. We have always been perfectly frank. I have never withheld any information that I thought would be of importance to the Board, and I have added my own judgment on any matter where it would seem to be wise or advantageous for the Board to know it. We have discussed at length and in every detail matters which have come up, sometimes through me and sometimes through them, which I thought affected one or the other of us. Now, it is necessary that we should have such consultation, and it is, I think, obvious that our discussions, frank as they are, must often be confidential. I have, for exeample, often told the Self-Government Boards of matters coming up from the Self-Government Boards of the past, of which they have, perhaps, never heard. Often they are matters concerning individual students which seem to me should well be ignored, forgotten, or, better still, not known by the general student body. Where it would seem necessary that you should all know of any one matter, I have never hesitated to call you together, and to tell you the whole situation. In these discussions, and I am speaking now as if they were far more formal than they really are, I represent a kind of continuity. The Boards come and go; there is hardly ever a student on the Board for more than two or three years. I go on forever, and therefore, I can say to the Board, 'This is the measure that has been previously used or recommended to me. It has worked well in the past; I should suggest that you use it now.' I am trying, as you see, to tell you the worst of what the President of Bryn Mawr—and I think that I can also speak for the Dean—has ever done in her relations to the Board; that worst I shall continue to do!

"Now it is obvious that, to make our consultation useful, two things are necessary, one on your side, and one on mine. On your side, the government must be a completely genuine government, entirely in your own hands; it cannot be a government which is wire-pulled behind the scenes, by me or by someone else. To make a discussion valuable, it must be between peers; you must have complete authority in your field. On the other hand, it is my responsibility that the College must be a going concern. I must see to it that parents like your parents are willing and anxious to send their daughters to Bryn Mawr in the coming years. I must see to it that schools recommend Bryn Mawr so that we shall have the kind of students that we want. I must see to it that there is, on the whole, a friendly and non-critical atmosphere towards Bryn Mawr. The College must move one, on its own momentum. It cannot be constantly intefered with by superficialities, misunderstandings, misapprehensions; it is up to me to clear these obstacles away, for your sake as well as that of the College. You must be proud of what Bryn Mawr does; you must have a self-respect in being students at Bryn Mawr, or else the foundations of your happiness and your respect for yourselves will be definitely lessened."

Miss Park went on to cite various instances in which, although she had different from the decisions of the Self-Government Board, yet she had not hesitated to put them into form. She also cited an example of her policy of non-interference in the capacity of an official of the College. "I thoroughly disapprove of the present arrangements for quiet in the halls; they seem to me entirely inefficient. It is very difficult for me to understand why, on the one hand, the students often allow the halls to be like bedlam, and, on the other, write home to say that the halls are so noisy that no one can sleep! I have never, however, contemplated taking over this matter or insisting, in any way, upon a change. My own carrying out of the Self-Government policies has been, I think, complete. I have very little, there, upon my conscience.

"I hope I have made clear just what, in my belief, is your area of government; where there are dangers from consultation with the President and the Dean of the College, necessary as they are . . . What you do have to remember is that you have the final power, but that the obverse of this is the complete responsibility for the College. That is a very deep going affair. When you take the responsibility for the conduct of the students of Bryn Mawr in your hands, it is your business to deal with it, not according to the momentary whims of all the student body nor according to the choice of individuals, no matter what those wishes may be, wise or unwise. It is your business to see to it that, as a group of adult women, you are providing for yourselves and for the students who come after you in the immediate future, a life that is liberal, reasonable, and that belongs to the thing that you are doing. After all, you are doing a job at Bryn Mawr; you are not living here for the enjoyment of its air and scenery. The life that you provide must somehow be a background for that job, something that you can explain, that you can depend as liveral and no less wise.

Miss Park ended her speech by saying that she had not based her remarks upon personal opinions or views, "which are singularly unfruitful in discussion." Rather, she had presented "authoritative information, which is most fruitful in action."

KARVE

Continued from Page One

knowledge, special subjects as those mentioned, and also the fine arts. In the Indian Women's University they have introduced these fundamental changes. In the first place, the Indian languages are used as the media of instruction. In the second place, domestic science and hygiene have been introduced as compulsory, and the fine arts have been added to the curriculum. Furthermore, the strict mathematical requirements, which were found a major obstacle in the progress of women's education in India, were made more lenient. Thus was started the first university for women in India.

But the development of this university was very slow. An unconscious beginning was made thirty-three years ago when, said Dr. Karve, he and his wife started a Widows' Home with the idea of maintaining and educating poor promising young widows of certain castes which forbade them from marrying again. Unable to remarry, they were forced to pass their lives without education or interest in life. The Widows' Home endeavored to create an interest for them and begsn this work in two ways: by efforts to introduce remarriage, which then met with great obstruction from society, and by educating them to become teachers, mid-wives, and nurses and thus useful to themselves and to society. The institution became so popular that a similar one was started for married and unmarried girls and women. In 1915 the two institutions were combined into a boarding school for girls and women, with the same education for all. This was the nucleus of the Women's University.

About this time, continued Dr. Karve, he received a booklet giving an account of the development of a university for women in Japan. Fifteen years previously the education of women in Japan had suffered under conditions similar to those in India until Japan developed three principles upon which the women's university was based. These three principles were:

(1) That woman is as good a human being as man and should get a higher education to arouse consciousness of her own individuality and powers, realization that she should think and act on her own initiative.

(2) That a special sphere of the world is set aside for women by God and nature, so that women should be educated to make loving and careful mothers, intelligent and sympathetic companions for their husbands, and scientific household managers. For these purposes the men's universities were unsuited.

(3) That women are constituents of the nation and therefore their education should be such as to arouse national consciousness.

On these principles education for women in Japan was begun. Not only did the Japanese take in western civilization, but, shrewder than the Indians, they adapted it to the needs of their own country.

Dr. Karve told us that since 1914 he has devoted all his time to this work, and in 1914 he first lay the matter before the public when he presided at the National Social Conference in Bombay. In the beginning their only help, said he, was the combined school from which they drew their students, and the devoted band of men and women comprising the faculty who have been working for only twenty-five dollars a month. The university included all castes and religions and all provinces, and 1919 brought the graduation of the first class: one student. The first four years were extremely hard ones; then came relief. A commercial prince of Bombay, who had seen the women's universities in Japan, was exceedingly impressed and gave $500,000 to the Indian Women's University. The interest from this, $17,500, was given over without any time limit, the principal to be received by the university when it had obtained either government recognition or a fund equal in amount to his donation. The university, said Dr. Karve, has not yet approached the government for recognition

Continued on Page Six

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STOCKS

Continued from Page Two

far above what they were worth. Now it must be remembered that the great majority of these buyers did not pay in full for what they nominally bought. All they did was to deposit a certain fraction of the price, often a small fraction, with the brokers when they gave an order to buy and the broker would then buy the stock and advance the balance of the money necessary to pay for it. The deposit of the stock buyer is known as a "margin." The brokers themselves had to borrow somewhere the money necessary to pay for the stock. Sometimes the brokers borrowed from the banks, in many cases from corporations, or from individuals who had money to lend on "call." That means money which the lender has a right to call in whenever he chooses. To secure these loans the brokers would have to pledge the stocks bought as security. The stock speculator, therefore, never saw the stocks he had bought. The loans of the brokers gradually grew to something like $7,000,000,000.

It is clear that when the price of stocks had gone so far beyond what the stocks were worth, and was kept up only by the continual demand of speculators, that anything that might frighten the speculators and cause them to sell out the stocks they nominally owned would cause the price immediately to go down, and when once the price began to go down, other speculators would become frightened and sell. Such a fall would compel the brokers to call on their customers to put up more margin, and as many thousands of customers could not find the money, the brokers would have to sell the stock purchased for the customers in order themselves to pay the loans they had secured when the stock was bought. Thus millions of additional shares would be thrown on the market, forcing the price further down. So it happened that the quantity of stock sold last week was greater by far than the world had ever known before. Many thousands of people lost all they had put up at margins when they bought stock and all too often it meant all the savings they had accumulated.

Just what caused the beginning of the scare and started the selling is unknown. Some think it was the Hawtrey failure in England, when a great company failed with the loss of many millions of pounds to its stockholders. This compelled some English investors in American stocks to sell their holdings for what they would bring in this country. Some think the optimism of speculators was checked by the falling off this fall in automobile sales and in building construction. Some think the disagreement about the tariff between President Hoover and the Senate and the House has discouraged business which had looked forward to President Hoover's administration as peculiarly bright in promise for the business world. The important thing to notice is that the condition of the market had become so strained and the price of many stocks so far beyond what it was possible for the industries they represented to be worth, and that the country had gone so wild with speculation and had strained their credit to such an extent in order to become the nominal owners of stocks, that it required a very slight cause to start the collapse. And when the price once began to go down, the movement grew, at first like a snowball, and then became an avalance.

Thoughtful people appear to believe that the worst is past and that the public may now look for a gradual but generally slow rise in the price of those stocks that represent industries which yield real profits.

Letter

To the Editor of the NEWS:

We have come to a sorry pass, my dear madam, when a letter to the NEWS signed by seven Bryn Mawr upperclassmen, including two winners of English scholarships, contains a Glaring Grammatical Error. Let us call upon the President and Dean and a Board of Mature Persons to rectify this abuse in our Body Politic.

(Signed) OUTRAGED.

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SIEGFRIED

Continued from Page One

you have learned to waste bread and to spare labor. You are a country of high wages, yet boasting a low cost of production. In this you have succeeded admirably and I hope that Europe will follow your example.

Accomplished by Machinery.

"How have you done this? First of all by machinery; in this respect you have no conscious principle, but obviously it's there; if you do not dispense with the cost of labor you are done. Secondly, you have what we call the Taylor System which can be briefly explained in the principle that when you pay a man ten dollars you manage to get ten dollars' worth of work from him, or if possible fifteen dollars' worth. In America, by this system, the work of a man is used most intelligently. You cannot afford to pay for inefficient labor with such high wages. Thirdly you have standardization; Europe has not been standardized. Fourthly, you have worked for concentration. You have learned that production must be concentrated for thorough scientific administration.

"Now allow me to ask you why you have been able to do this when Europe was not able. Primarily your natural resources are responsible; secondly, although you are the most protectionist country in the world, you enjoy a huge amount of free trade from 120,000,000 consumers in your own United States; lastly, there is the inevitable 'standardization' which is resisted by people in Europe. In America people may hate it, but they accept it because it pays.

Europe Retains the Old.

"Very soon you will be asking me what I have to say of Europe. Well, Europe is exactly the same thing, except that it is the contrary. America is massive and strong, Europe is broken up and articulated; the United States is a nation of States; in Europe there are many nations—each distinct and individual. This is terrible from the point of view of efficiency. In America civilization is based on common conception of production; in Europe on diversity of people. In Europe there is a small territory with a dense population, few natural resources and many men. Accordingly, in Europe the emphasis is placed on politics: how to share the production of wealth. Therefore America is conservative while Europe is radical. Not even China is so conservative as America. As Churchhill has said if you want to make a country conservative, give it something to conserve.

"The question is how can Europe compete with America? How can she have a larger market? Perhaps by doing what she is trying to do now; by forming ententes between countries and suppressing the tariffs, thus making a united market. Then she will be able to compete, possibly more successfully because of the low wage system. Today France competes with America successfully only in light production—dresses, hats, etc., where the value of the thing is small but the part the producer plays is great. In such production it is necessary to rely upon creative ability and the intelligence of the working man. Machinery cannot supplant this. We succeed when we do the opposite of Ford, when we are individualists. So there is a whole part of French industry where it would be detrimental to follow American methods.

"In Europe the old civilization still survives," M. Siegfried said in conclusion. "In America there is the new. It is my wish that these two countries, Europe and America, would not try to copy each other or compete with each other, but that they would exchange those magnificent values which are, after all, the real basis of civilization in all countries."

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Varsity Teams Win Easy Victories

Varsity defeated Rosemont 6-0 on Monday, November 11. The forward line was unchanged from Saturday; the backs were shifted about however. The game was uninteresting, as Bryn Mawr won without much effort, and were not held up to their Saturday speed and hitting. The backs did the cleanest and fastest work, Collier at center half, and McCully at right full distinguishing themselves. The line-up was:

Rosemont		Bryn Mawr
Barthmaier	R.	W. Totten
Carroll	R.	I. Longstreth
V. Impink	C.	F. Stix
MacMahon	L.	I. Longacre
Dives	L.	W. Blanchard
O'Brien	R.	H. Ullom
Kreamer	C.	H. Collier
Nymets	L.	H. Remington
Fink	R.	F. McCully
R. Impink	L.	F. Woodward
Paden	G.	Parkhurst

Substitutes—Rosemont: Smith for Barthmaier, Boyd for Carroll. Goals—Bryn Mawr: Longacre, 2; Blanchard, 2; Stix, 1; Longstreth, 1. Total—Bryn 6; Rosemont, 0.

Second Varsity won from Beaver, 8-3, on Monday, November 11. Bryn Mawr's forward line played well together, the passes being good, although the game was slow.

The line-up was:

Beaver		Bryn Mawr
Parry	R.	W. Leidy
Ellis	R.	I. Crane
Shafer	C.	F. Holden
Creamer	L.	I. Moore
Parry	L.	W. Bronson
Barr	R.	H. Grasel
Soper	C.	H. Collins
Williams	L.	H. Harriman
Mick	R.	F. Baer
Watts	L.	F. Boyd
Schmerts	G.	Thomas

Substitutes—Beaver: Hays for Barr, Steinhardt for Soper. Goals—Beaver: Creamer, 2; Parry. Bryn Mawr: Crane, 3; Holden, 2; Moore, 3. Total—Bryn Mawr, 8; Beaver, 3.

KARVE

Continued from Page Five

and support in the fear of the restrictions that the government might put upon their courses. Graduates of the university, however, are accepted in the government's medical schools.

The work has expanded until there are now three colleges, one in Poona, one in Baroda, and one in Ahmedabad. From these have gone out sixty graduates, most of whom are engaged in furthering this movement for the education of women in India: some are pursuing their studies abroad—in Paris, in Prague, in London. The secondary schools, i. e., the ten high schools, now comprise one thousand six hundred students. Dr. Karve expressed the hope that they should soon obtain government recognition, and that continued expansion, depending on financial aid, might be made possible.

He then entertained us with a number of slides showing the buildings, statistics of the growth of the university, maps of the locations of the schools and colleges and of his travels in India, and scenes of the students in classes and games. Finally, Dr. Karve stated that however slow and difficult, and at however great a sacrifice on the part of the workers, yet the advance already made in the education of women in India inspired in him the dream that some day there should be a women's university in each Indian province, and a net-work of schools and colleges all over India.

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